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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 26—Eunice, Lois and Timothy, A Religious Family

Acts 16:1-5; II Timothy 1:3-6; 3:14-15

"Many of life's sharpest hours leave no time for the application of reason or the assertion of the will. We must often do automatically what we have been trained to do in the early months and years of life." So wrote George Stewart some years ago. All of our recent study has emphasized the correctness of this insight. The importance of the first years of life of the child is now generally recognized. We do, in adult life, not what we say or wish, but what we are, and what we are is a product of all the early impressions, attitudes, and habits developed in our earliest years.

For this reason religion is supremely a family affair. By the time the child gets to Sunday school the pattern of life is fairly well established. Such attitudes as generosity, forgiveness, helpfulness, and affection are at least present in embryo when the child first appears at the door of the primary department. The very spirit of confidence and trust; the up-reaching spirit later to grow into the way of prayer; the eagerness to explore and to learn which are part of all religious expression, all these are breathed in from the atmosphere of the home.

Of course there is a danger involved in family religion too. We may assume that because our parents were religious that we are also when, as a matter of fact, we may be merely living on in the hazy after-glow of their religious experience. Religion does not become really vital until, like Job, we cease living upon hearsay, and actually see God for ourselves. I suppose what we mean to say is that religion cannot be passed on from generation to generation, but the attitudes and spirit in which the religious life can grow are passed on.

This Eunice, Lois, Timothy series is one of the best examples of what ought to happen. Society is this three-level affair all the time. Many of the most difficult problems of living come from the strains and tensions between the generations. Life does move on, and all one has to do to move from a young radical to an old conservative, is to stand still for twenty years. How can the vital religion of the grandparents be passed on to the grandchildren without seeming to be out-moded?

We are not so much interested in preserving the religion of our grandparents here; we are looking the other way and asking what we ought to do to make sure that our own grandchildren will have a religion worth talking about. What do we have that is worth passing along to future generations? This should be a good point of departure for any adult class discussing this lesson.

This is not only a question facing us as families, but also as a Society of Friends. What do we have that is worthy of being a universal practice? What attitudes do we have which would enrich the life of the world?

Questions:

1. What habits and attitudes make up the religious life?

2. What is the most effective way of passing these on to the next generation?

3. Are our families as effective as families used to be in passing on the religious life?

RUSSELL E. REES

For October 3—Library of Religious Literature

Psalms 119:93-105; Luke 1:1-4; John 20:30, 31; II Timothy 3:16, 17

The Bible is the book of all time, exceeding the "book of the year." There is always a danger that our thinking is too much a part of our changing days. Ideas, like fads, often come and go. We need to find and live by those ideas and beliefs that have stood the test of time —those that are rooted in the history of the human race.

In the Bible we find that which is deathless—immortal, a faith that is not destroyed by famine, war, or revolution. Men in their heresies of fear and hatred know in their more serious moments that they are on the wrong track. They know it partly because there is a body of experience, recorded in print, which testifies of the right way. Thus the Bible remains among us as a backlog of faith. When men deny it in their lives they are often embarrassed by the awareness of their own inconsistency.

The Bible is a library of literature expressed in various forms, such as poetry, drama, prose, etc. In it the truth about men, good and bad, is told. Because of the varied picture which it gives, evil men, if they have the courage, can see themselves, and, if they are sincere, can find the way of redemption.

In its variety of literary expression it uses prose, giving matter-of-fact information, but now and then it bursts into song. Who would want to make over the Shepherd Psalm, reducing it to a bare factual analysis of life! No, we want to sing, "The Lord is my shepherd; I shall not want . . ." Or who would prefer a studied treatise in place of St. Paul's canticle to love. Yet as literalists we have often missed the life-giving power of the Scriptures.

We shall not really find the Bible if we seek for it as cold, informative words. It is warm with life which only living hearts can find. As George Fox put it, there is a spirit out of which the Scriptures came and we cannot fully use them until we too know that source of all life—God. Was it that of which the Psalmist (119:99) hinted when he said, "I have more understanding than all my teachers"?

Questions:

1. How should we read the Bible? By isolated verses, read at random? By "Books," in which a complete thought is developed?

2. Can this class plan a program of Bible reading for this quarter of lessons which will be on "The Literature of the Bible"?

3. What does the Bible really *mean* to you? How do you read it? Are we in danger of "defending" the Bible and yet not *using* it?

4. Are men in danger of waging battles *about* the Bible while missing the battle which it wages with evil?

5. What does it mean to "believe" a Bible truth? Is it merely mental consent or is it a surrender of one's heart to it?

E. T. E.

FOR BOYS AND GIRLS

Teachers and parents will profit by subscribing to *Newsletter for Boys and Girls*. If you would like to receive the *Newsletter* regularly, with the Guide, write Ruth Hunt Gefvert, editor of *Newsletter for Boys and Girls*, American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa. A subscription to the *Newsletter* makes a nice gift for a boy or girl of eight to eleven years (25 cents a year; nine monthly issues, published October to June), Teachers subscribing in quantity, delivered to one address, are given the following special rates: 10 copies (each issue) $2.00; 25 copies, $4.00; 50 copies, $5.00.

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ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

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Life on The Deadline

Serious and Otherwise

Mostly Otherwise

THIS should have been written (if at all) yesterday morning. It wasn't. (Never mind why.) So here we sit in the grey hour of a Wednesday morning, racing over a deadline. It all goes to show that dead lines are rather broad. They are not only broad but blurred on both sides. Writing at such a time produces the same effect. So if our mental peregrinations (whatever that may mean to you) become rather broadly "inclusive" (to use a polite word to the editor) and blurred thereby, it is to be explained (this is our apology) by the fact that it was written on the deadline.

By the way, is it one word or two—"dead line" or "deadline"? Just now it feels like *one*. Its constant recurrence has practically spliced the two words into one—now and forever. Incidentally that word, "deadline" is the most misunderstood in editorial parlance. To say that this is the deadline in the office of ye editor might lead a reader to think that he and others are barely creeping about the place in an atmosphere of dying silence.

Not so! The deadline is the most lively time in the office. All of the copy is at the printers—all except this editorial. Soon that phone will ring ominously and a plaintive voice will ask for all the copy. We happen to have very fine printers with a good Quaker name—who could doubt the name of Nicholson! They are also patient, sometimes too patient for the best discipline of editors. It is precisely because of that forebearance that we are stimulated to give them our best cooperation. Therefore these few paragraphs must hasten to fill out a quota of words.

Words, words, words!

So said a minister to us recently after having preached what he thought was a poor sermon. Ministers, editors, yea, and others should have a mutuality of sympathy. It happens to all of us. Words are getting longer, but are they becoming clearer?

We have run across—or rather bumped into some that are interesting and almost unpronounceable. Yet they are words with important meanings. Try this one, for instance, when you have time to spare. In a phrase it might read, the "ecumenicalization" of the church. It isn't in your dictionary and we hope it will be shortened before ever it gets there. It isn't in the dictionary, but it is in the air as an idea. It is being born with the times. Simply, it means the creating of spiritual "oneness" among the churches. It is a sentence put into a word—and what a word!

As for adjectives, recently we received a small pamphlet entitled "Intensifying the Intensifiers." It is designed to help speakers and writers to put more power (or heat?) into their descriptive words. As we thumbed through it, helpful though it was, we felt that what language needs is more clarity and less intensity. The very title of the pamphlet sounds modernistic. It smacks, not of the life line, but of the assembly line of language. Men are tense in spirit and tend to be intense in expression. They often need to relax and let ideas reach for words.

As one contemplates the lengthening vocabulary of man he needs to lapse into silence and try to penetrate the meaning of words, both written and spoken.

Though words may be unfamiliar or hollow and noisy at times like clanging symbols, they are, when in proper use, of the very essence of creative fellowship. One can someway understand the feeling of Helen Kellar, blind and deaf, who spoke of her teacher as one who threw her the "life belt of language," and saved her for the life of a new world.

Where Cross the Crowded Ways of Thought

It is often painful to think. It is easy to drift instead. It is not the multiplicity of words, but the fellowship of ideas that make the media of the pulpit, the lecture room and the church journal important in the life of the church. In THE AMERICAN FRIEND we hope that readers and writers will find those intersections of thought which yield rich treasures, new and old. The values will not lie in the sentences so much as in the spirit they induce.

Charles Morgan in the *Yale Review* wrote, "The greatest tribute that a writer can earn is not that we keep our eyes fast upon his page, forgetting all else, but that sometimes without knowing that we have ceased to read, we allow his book to rest, and look out over and beyond it with newly opened eyes."

Words may carry eloquence, but not in themselves, rather in the spirit which they create—the plus which words can never capture.

So ends our deadline reverie. The rest we have written with leisure. The phone has not rung yet, but the printer is waiting.

To Kickers, Wailers and Worriers

ON the campus of Earlham College, and across the road from our home, is a "kicking post." It is set to one side of the road, flanked by shrubs and approached by two stone walks. Casually observed, it appears similar to a wayside shrine. The subtle suggestion it carries requires no explanation.

We paused one day to give symbolic patronage to this stone pillar, then made our way home. Lying on our table was an open magazine with a picture of the stone wailing wall at Jerusalem. What about a wailing wall also for Richmond and for some other places we could mention! Then, there would be two retreats for the discontented—those who don't like what's happening, and those who bemoan, but can't change, what has already happened. Yet, that would hardly care for all the malcontents, for there are those whose grievances are not merely with the past and present, but also with the future. Therefore a third "shrine," perhaps a stone cave, for the worriers over what-might-happen, would be needed. Then a discontented person, in whichever mood, could find solace (of a sort). At least he could be isolated at the pillar, wall, or cave during the peak of his disturbance.

And who would be the patrons! That question becomes embarrassing, for might not all of us need to slip out quietly and unnoticed for a bit of respite—only now and then, of course!

E. T. E.

Quakers, Fulfil the Peace Testimony—I

Editorial

DURING these dangerous, stimulating, yet pregnant days, Quakers, like other religious bodies, are inwardly disturbed. Such disturbance may not be a mark of defeat, but of hope. In the Society of Friends this disquietude is especially evidenced in conferences on peace and the "peace testimony."

Fundamentally no group can inherit a "peace testimony." They cannot even inherit fully a living idea of any kind. It is not theirs until it is born in them. That creates the fundamental disturbance in the Society of Friends today.

Out of "Colonialism"

We have learned patterns and words from a period of our Quaker history that might be called, "Quaker Colonialism." In that period group sanctions were very strong. They were applied externally as well as inwardly. Those who tried to marry "out of Meeting" are a clear evidence of that relentless external discipline. The great injunction of that discipline was, "Thou shalt not . . ."

Around this Quaker colony was an invisible, yet restraining wall. Either, one lived inside of it according to the rules, or else he consciously left it and joined the "enemy." That was not the spirit of the first decades of Quakerism, but it was that of a later period. During the third and last century of Quaker history, especially the last half of that century, the restraining walls collapsed. The form of Quaker life which we here call "colonialism" disappeared. That external sway of discipline will never return. Now we must take a new look at the original burst of life three centuries ago and at the yet greater birth that introduced the Christian era and the Christian message and ask toward what they point for our day.

We are now engaged in a fundamental process of rethinking this heritage from the viewpoint of Friends. With all of its original freshness and life this heritage passed through the hardening process of the period of self-preservation. It was a period which disclaimed creeds yet which was in spirit creed-ridden and doctrinnaire, in spite of disdain in which written injunctions were held. Certainly there were important values retained during those years, so that we cannot write them off as a complete recession, but our concern here is with those influences which have had a negative effect on our day. Quakers of that century were not fundamentally different from other religious groups in their search for certainty and finality and the sense of security of mind which a finished dogma can furnish.

In Terms of Peace

We can see the evidence of this spirit in the present deep disturbance which characterizes present Quaker thinking on their peace testimony. There is no finished statement in print, either in formal discipline, or elsewhere in their writings, to which *all* Quakers can point as their official position on the questions that arise regarding peace and war. Yet, besides many clear statements, there is a settled feeling, in spite of the recognized complexity and far-reaching nature of war patterns into our everyday life, that Friends would some way have broken with an important heritage and a valid Christian position if they should counsel any less than absolute refusal to serve directly in a system that trains in and uses the weapons of open warfare.

Let us hope, in spite of the deflection from that position, as revealed in the recent war records, that the leading thought in the Society of Friends will never break with that minimum position. What we must face, however, is the fact that in terms of numbers, that resistance to participation in war *has* largely collapsed. It is there, on the records; we can't deny it, and there is no tightening of old restraints or imposing of injunctions that will answer the problem. This is true because Quaker youths of today share as completely in the life and varied influences of their communities as do the youths of other churches and religious groups. With the passing of "colonialism" we cannot retrieve in full or return to old controls. We must now accept the necessity of rethinking and reintegrating our thought and life in line with our inner guidance and the realities under which we live.

Those young Friends who in good conscience resist the draft into military service are lending greater strength than their numbers would indicate to the fundamental service that Friends may render today. That, however, is only one segment of the problem on which we work. Some Friends feel that it is the crucial one and the most vulnerable; and if we completely break there, our significance has gone. None of us should take comfort in escape from this problem, yet it is not the basic one which we face. Instead, the conscientious concern out of which that witness comes *is* basic. There is also great power for peace in the hearts and live minds of many young men who consci-

ously yield to military conscription, which they reluctantly do as a mixed moral decision. Their consciences are often ill at ease, and that is a better state of mind than a conscience undisturbed, as the result merely of deferment or exemption.

IN A NEW ERA

Perhaps for a period in human history mankind will pass largely from a voluntary to an involuntary way of life, with peacetime conscription a contributing incident in that larger movement. While that is happening we must not merely peck at our problems. We have not moved in spirit into that largeness of concept and that depth of religious experience whereby our youths can see a rethought "peace testimony" as an effective deep, and long-range answer, paralleling the problem of a coercive, military way of life which is driving civilizations toward ruin.

What then is that answer? The question needs to be faced by a greater weight of spirit and insight than any Friends' Conference to date has presented. Perhaps the step is too great for a single conference, but it should be attempted. Instead of merely pecking at our problems, while the blight of peacetime conscription takes its spiritual toll, we need to discover a few great positives that should claim our devotion and support for the next few decades—and longer.

This is not wholly new to our experience. The progress of work camps and "centers" at home and abroad, the work of the Friends Committee on National Legislation, the varied relief efforts of the American Friends Service Committee, and the live concepts and impact of missions are among the testing and creative points on a positive, wider, and deeper testimony. The elements for a new integration are there, and they are positive and constructive in nature. Quakers must not spend so much time bemoaning the *loss* of a "peace testimony" that they do not *fulfil* it with a greater and firmer response to their troubled yet potential days.

In this age there is far more conscience astir in the minds of millions than the world has ever known before. Men who see no clear and conscientious way to escape the demands of states, nonetheless often accept their alternatives with more disquieting of spirit than has probably characterized any previous generation. In spite of the inability of men generally to see a clear way of escape from conscription which they sometimes call an "evil necessity" there is a kind of "supersaturated" medium of thought in which many minds are looking earnestly for new light and a new way.

(To be continued in the next issue.)

To Friends Everywhere

The Epistle from London Yearly Meeting

Dear Friends — Gathered in Edinburgh, in this historic Assembly Hall of the Church of Scotland and warmly welcomed by its leaders, we have been conscious of this city's heritage of faithfulness to strong convictions. The presence of Friends from many countries overseas has renewed our sense of the world-wide fellowship among Friends. Some in our midst have known the suffocation of totalitarian rule; some have experienced the frustrations of internment camp and prison life; some have come from a variety of service undertaken in the name of our Society; some from their normal responsibilities as manual workers, as members of trade unions, as employers, parents, teachers, servants of the State. Most of us have been sheltered from the hot blast of evil in the world about us; some have lived through the agonies of bitterness and hatred and yet have not been overwhelmed.

Our practical work, described in the award of the Nobel Peace Prize as "the silent help from the nameless to the nameless," is a first step towards reconciliation and peace-making. But the prevailing sense of fear among men is a measure of man's failure to express the courage, faith and hope of the Gospel so as to reach a generation tired of conventional words yet longing for proof of conviction. Jesus knew a world of evil, hatred and oppression and when he spoke, the common people heard him gladly.

We have seen that reconciliation begins with the candid recognition of fundamental conflicts which lose their sting if men and nations can be persuaded to join in cooperative effort. It is not sufficient for us to forgive evil, still less to overlook it. Peace must be built on the redemption of evil which is only possible through the love and truth of Christ.

It has not been given to us in this Yearly Meeting to suggest new corporate action to relieve the present tension between East and West, but in this time of crisis we have felt constrained to witness to our certainty of the power of God. The life, the loyalty to truth and the self-sacrificing devotion of a Gandhi and Albert Schweitzer have challenged our generation to accept Christ's standard of greatness. Our testimony is weakened by our halting obedience to the spirit of truth and peace in our own affairs. Do we achieve right relationships in our families, our daily work, and in the life of our Society? Do we serve our Meetings faithfully in a true balance of spoken message and living silence? Do we really heed Christ's teaching that men ought always to pray and not to grow tired of it?

As we wait in holy expectancy we pray that the next step may be revealed to us. We rejoice in the knowledge that in this search we are united with Friends everywhere, whether they know the comfort of live meetings or are facing the confusion of this world in outward isolation. We pray that we may be given courage and grace to continue the experiment of faith which links us with men of good will within and outside the Christian Church. The historic and the eternal Christ has found us and is recalling us to himself.

Signed in and on behalf of
London Yearly Meeting,
W. MAUDE BRAYSHAW, *Clerk*

Edinburgh. 6, viii, 1948

BIRTHDAY PRESENT FOR KAGAWA

Toyohiko Kagawa, world-renowned Japanese Christian leader, celebrated his sixtieth birthday recently. In recognition of his birthday, as well as of the 40th anniversary later this year of the beginning of Kagawa's first settlement work in the Kobe slums, friends of Kagawa in this country plan to raise $60,000 to rebuild the Kobe settlement destroyed by bombs during the war.

On Christmas Eve, 1908, he began his ministry in a six by six foot shack. By the time the last war began, Kagawa had become an international figure—with nineteen churches, four city settlements, seventeen kindergartens and schools and many other social and religious institutions as the result of his labor. Near the original shack were other buildings which housed his social, medical and religious activities. This settlement was named Shinkawa. During the war these buildings, as well as his settlements in Tokyo and Osaka, were completely destroyed by bombs. It is the aim of the sponsoring committee to raise enough money to rebuild and furnish this settlement at Kobe.

The sponsoring committee, with headquarters at S. Parkes Cadman Memorial Center, Brooklyn, under the name of Toyohiko Kagawa Sixtieth Birthday, Fortieth Anniversary Fund, included more than ninety names of outstanding leaders in the United States. Interested persons should send contributions to "Toyohiko Kagawa, S. Parkes Cadman Plaza, 252 Fulton Street, Brooklyn 1, New York."

Making Christian Service Personal

By J. A. Morris Kimber

This article illustrates a new service through evangelism. As practiced in a local Meeting program, see THE AMERICAN FRIEND, *February 19, page 56. Is this a new growing edge for us to use?*

IN these days when terms such as "inferiority complex," "escape mechanism," and "psychosomatic medicine" are bandied around by the layman, it is important that a check be made of the popular use of these technical terms on the religious thinking of the church and its members. We recognize at once that what is represented by these terms is closely related to the subjects the minister has dealt with in the past, perhaps more than anyone else. It was he who worked with the addict of alcohol or the person given to immoral practices. It was also he who came to give encouragement and cheer to the one burdened by troublesome thoughts and fears.

THE CHURCH AND THE CLINIC

The development of clinical psychology in the last twenty-five years has affected other institutions as well as the church, but in the case of the church the effect may be more serious. As troubled people receive help from vocational counselor, marital counselor, psychotherapist, or analyst, there comes into the minds of some the question, "Why do I really need the help of church, or of pastor—or of God?"

It would seem important that every pastor and religious leader should become acquainted with the basic facts of psychology. This does not mean that he should become a fully trained psychologist. It does mean, however, that since his members are using the terms of psychology as they glean them from popular articles and books, many of them written by outstanding psychologists and psychiatrists, the minister must know what they are talking about. It is essential that he should not be thought of as one who is able to discuss idealistic subjects but who cannot deal with the problems of everyday living.

Furthermore, it is urgent that every minister be able to recognize a serious situation when it is approaching. Here again, it is not expected that the minister become a fully trained psychologist, but as he detects excitement, depression, excessive phantasy, abnormal attachments of persons to other persons, the minister is in a position to make suggestions to concerned individuals or to those close to them. By recognizing the serious possibilities of certain mental or functional symptoms, he may aid in averting a tragedy in a life or in a home. Comparatively few churches can have a trained psychologist on the staff, but it is possible for many pastors to be in touch with a trained psychologist who can assist in appraising the situation and help in dealing with the case or in recommending someone qualified to do so.

IN SPECIAL MEETINGS

One new approach to the situation is in process of being tried out in California. "Vocational Guidance and Mental Hygiene Workshops" are being conducted over week-ends in some of the Friends' churches. These are directed by a psychologist with the assistance of others trained in the administering and scoring of aptitude tests. Counseling is then given, along the lines of choice of a vocation, solution of a personal problem, working out a marital situation, or recognition of emotional disturbances which need careful attention.

"Isn't this spreading it out rather thin?", one may ask. Perhaps it is, but it is entirely possible that in this short week-end a few young people may discover their aptitude for certain occupations, a few may decide that they have the ability to continue in school instead of allowing their feelings of inferiority to make them withdraw, or a few may gain insight into the real cause of their anxiety or depression. Much of the ministry of Jesus and his immediate followers was done with "a few." Much of it was done for a single person, and in a single interview.

It is believed, however, that much of the strength of the Vocational Guidance and Mental Hygiene Workshop is in the fact that it enables young people to see that their church is trying to get acquainted with them and their situation and is trying to do something about it. The young people took an "interest test" or an "aptitude test" there, in their own church, and on the basis of the test they received counsel a few hours later, *right there in the church.* The minister himself was there—not administering or interpreting the tests, to be sure, but becoming acquainted with the materials. He heard the group guidance when it was given, and the discussion of strong points, weak points, and possibilities of future progress along this or that line in the light of certain measured aptitudes. The minister was on the platform as the psychologist explained the bases of anxiety and depression, and the compensations and escapes which people choose when they are frustrated or in conflict with themselves and others.

Under these conditions, how can members of the church escape the conclusion that the church is doing something very practical to help them with their everyday personal problems, not the spiritual problems only, but all of their problems? And why should not the church do so? Are not all the problems of spiritual people, spiritual problems?

In the Workshops it is hoped that young people will be helped to learn of their abilities and not spend years of effort in a fruitless effort to learn to preach, if their aptitude test indicates that their place of service to God and His kingdom is in plowing corn. By choosing a secular vocation in which they are proficient they may preach Christ best by plowing corn. On the other hand, it is believed that the vocational guidance may be a definite means of discovering and encouraging those best qualified to preach Christ, as pastors or missionaries.

It is important that the limitations of the Workshops be recognized. Those who go through them have had only the beginning of adequate counseling, in some cases. Now, however, they see that counseling is possible and endorsed by the church. They may proceed further as they talk later with their pastor after the Workshop. He may suggest a school or college counselor, a guidance center, or a psychologist equipped to help them further. In other cases helpful reading may be suggested. Even if the Workshop does no more than to help people to recognize, face and identify their problems, it has made an important contribution in the lives of many.

The Vocational Guidance and Mental Hygiene Workshops are a gesture of interest: practical interest in people's daily problems. In one session, it may be the problems of courtship and marriage. In another, it is alcoholism, as a speedy but superficial escape from an apparently intolerable situation. In another, it may be the choice of an occupation. But whether it is by means of tests, or individual counseling, or group counseling, or visual education, or by sermon, address or discussion group, it is a gesture of interest in practical matters that people are facing today.

We have a feeling that Christ himself was with us in the Workshops thus far conducted. May they ever be conducted so as to honor the great Worker on behalf of the lives of his fellow men.

The Role of the Colleges

In the Role of the Church

By J. Edwin Jay

LET us visualize, for a moment, what vast undertakings the Friends have assumed in the founding and operating of so many colleges. A great chain of Yearly-Meeting-owned colleges stretches all the way across the American continent, like so many monumental milestones marking the spread of Yearly Meetings from the East to the West. The financial requirements of all these colleges are becoming stupendous, if they are to be able to meet the standardization requirements now set up for first-class colleges.

Facing these financial requirements, which seem to be far in excess of the available resources within the membership of Friends, the colleges have departed from the conservative policies of their earlier history, and have gone outside the pales of the Friends' denomination and sought financial help through public campaigns and have built up their enrollments through wide-spread public patronage.

Since the total Friends' patronage is divided up among so many colleges, the percentage of Friends' students in any one college is relatively small, and the percentage constantly diminishes as the enrollments increase. The influences are powerful for young Friends in their own colleges to become absorbed into the greater liberal body, so that a distinguishing Friends' character cannot prevail in the over-all leadership of the college life. The tendency is to erase all sectarian characteristics, play down any peculiarities of denominationalism, and take a liberal attitude toward greater and greater secularization and greater and greater freedom from the dictates of the church that owns them. If these trends prevail, the colleges eventually will grow to the status of independent corporations.

The stake, however, which the church has in these colleges is tremendous. Great currents of power and formulative influences surge within them. What the trends bring forth in Friends' colleges during the next ten to twenty years will powerfully affect the character and potency of American Quakerism in future history. Friends in their earlier history were tremendously concerned about this matter of the formulative influences surrounding their youth—their "young and rising generations"—during the years of their educational training. This great concern is what led them originally to launch into founding schools of their own.

There are no other forces, outside the church, that can so bind lives together as the forces of college life. The college is a mother—Alma Mater. As the mother is, so will the children inherit. I know that I owe a great tribute of gratitude to my own Alma Mater, because of consistent, determined, but benign policies of government enforced in the college life of all the students in my student days. The government was conservative, but very kind and formative. I am thankful for what we were not permitted to do, as well as for the wonderful college life we did have.

I should feel myself to be ungrateful if I did not now, as I have tried in all my college career, to hold sacred as a trust, the original concerns and objectives of the pioneer Friends who conceived and founded all our colleges. We can be great colleges now and for the future, not by the count of our enrollments nor the largeness of our endowments, however necessary these may be, but for our fidelity in living up to the sacred trust committed to us to perpetuate the concerns and motives which were in the hearts of the founders of our colleges. We cannot escape the responsibility of facing these facts and of searching for some way of fulfilling the solemn trust committed to us, if the colleges which we have inherited are to pose as Friends' colleges.

II

I do not claim the wisdom nor the prestige necessary to direct the way of the future, but I submit that we need to start some kind of corporate union and integration of all our colleges into some kind of university relationship or, at least, into some responsible relationship toward one another in an "Association of Friends' Colleges," so that uniform denominational standards could be maintained both in respect to admission and to membership, in all Friends' colleges.

Notwithstanding our great chain of colleges, we need to elevate and recognize some school as our one great, national, denominational organ of Quakerism. The correlation of our vast and varied forces can hardly be effected without some such great standardizing institution as the hub and center of all. Around such a national educational center of denominationalism could be erected also a truly great Quaker Graduate School of Religion, the equal of any of the so-called theological schools of the land. Then our young Quaker scholars, graduates from our various colleges seeking their doctor's degrees in the field of religion, would not have to drift here and there among the universities of various shades and trends of teaching. We have great things to teach about religion; why not make that our supreme undertaking?

In offering these suggestions about the future, I am really looking backwards and taking stock of my own life career in the colleges. Also, I have now lived through a considerable stretch of Quaker history. In my boyhood, I grew up in the "Silent Meetings," and worshiped in the meetinghouses with shuttered partitions. I also heard some wonderful preaching in those times. But what turmoil and travail I have seen, coming down the years. I have seen the older Quakerism of my childhood harassed and worried by an iconoclasm that arose against its established forms and meetinghouse arrangements. I have seen the church shocked and rocked and all but destroyed in the convulsive movements of the pastoral question. I have seen confusion and disunity through evangelistic crusades.

Then, I have seen the uniting forces get to work in the rise of the Quinquennial Conferences, whence came the "Richmond Declaration of Faith." I saw the "Quinquennial Conference" pass into the Five Years Meeting, the organization that brought the American Yearly Meetings into organizational unity. Now we see the disintegration of that unity again. Some Yearly Meetings have seceded from the Five Years Meeting. This secession is caused by differing theological currents surging through our ranks. Our educational institutions are doing no great service of building up a common bond of religious knowledge.

What need, O! what need we have of a great central denominational organ—a great, standardizing denominational college; a great Quaker theological school; and a great coordinated system or association of Friends' colleges in a uniform denominational cause. At our own theological center, we should have the flower of Friends' youth coming from all Yearly Meetings, and have the currents of leadership flowing back again to the various Yearly Meetings, binding up a unity and a universality of Quaker understanding and fellowship.

INDIANA YEARLY MEETING ENTERTAINMENT

Visiting Friends who wish entertainment during the sessions of Indiana Yearly Meeting, September 21-26, should inform Lora Boyd, 129½ South 14th Street, or Emma Campbell, 1608 East Main Street, Richmond, Indiana.

There are no heroes of action; only heroes of renunciation and suffering.

ALBERT SCHWEITZER

Religion and Government

The Supreme Court Decision

By Robert O. Blood

The decision of the Supreme Court will not be stilled. There is still agitation and discussion regarding it. It is a question on which Christian leaders are divided.

BOTH religion and government can best work to achieve their lofty aims if each is left free of the other within its respective sphere." This sentence from the March 8 Supreme Court decision, ousting religion classes from the public schools (the Champaign, Illinois, Case) betrays the existence of a fatal cancer at the heart of our culture. That cancer is secularism.

What of the Effects?

I am puzzled to know what the exact implications of the Court's decision may be for the whole program of released-time religious education. But I am more deeply concerned over the fundamental arguments used by the Supreme Court justices as the basis for their judgment.

Their first contention is that the function of government is to provide what they call "secular education," whereas the task of "religious education" must be handled entirely by the churches. Clearly implied in this arbitrary division between secular and religious education is the suggestion that all reference to God, to religious faiths and literature, and to religious institutions and practices must be purged from the curriculum as beyond the scope of the public school.

In what kind of education for our young people does this proposal result? Carried to its logical conclusions, as secular education already is in many public schools and colleges, the decision's influence is widespread. Does this mean that the teacher can discuss the philosophy of naturalism but dare not mention the Christian philosophy of life? Does it permit an approach to the Bible as a work of literature or as a historical document but forbid any recognition that the purpose of the authors of the Bible was neither literary nor historical? Will our public school students read the geologists' accounts of how the earth developed, but find themselves denied all access to the writings of those who find a Creator at work in this process? Perhaps we will censor study even of the role that the various churches play in the life of our society on the grounds that such a topic is too controversial and might give someone the idea that we thought religion amounted to something.

What will be the effects of this admittedly secular education on our young people? Obviously they will infer that religion is but a marginal interest of a fanatical few in our society. If religion is banned from any consideration in the class rooms, we may be sure that some secular philosophy of human self-sufficiency and material success will take its place. Either the schools will enable their students to deal with religion and religious differences precisely because of their controversial nature, or else our children will inevitably deduce that religion is an erratic or out-moded philosophy. We may be sure that if we sweep religion out of the public schools, seven devils worse than the first will enter to take its place.

A Subtle Enemy

This, then, is the first great fallacy uttered by the Supreme Court—the contention that secular education, divorced from all reference to religion, "does not manifest a governmental hostility to religion." Actually this secularization of public education is more dangerous to God's cause than are the frontal attacks of communism. Secular education poisons our minds with paganism so subtly that we do not realize what is happening. If religion remains a taboo subject, if the religious implications of science, literature, and the social studies, remain unmentionable in the public educational system, concerned religious people will be forced to resort to the establishment of church schools and colleges to care for their children.

The second heresy involved in the majority opinion of the Court transcends the immediate issue of public education and embraces the whole question of the place of religion in the life of the community.

The authors of the Declaration of Independence appealed to religion as the justification for their actions in the affirmation that it was their Creator who had endowed men with inalienable rights. The United States was founded by men whose own faith convinced them that the churches are the pillars of society and the seedbed of good citizenship. But in ascribing to religion a sphere analogous to, but separate from, that of government, the Supreme Court has clearly repudiated the thesis that good citizenship rests on good churchmanship. For its Justices, apparently, the vitality of religion is irrelevant to the vitality of government.

Divorcing Religion and Life

The most pernicious implication of all to be found in this doctrine of spheres of influence is the idea that religion must be concerned with men's individual salvation alone and should have nothing to say about matters of state. That a government can best achieve its "lofty aims" if unhampered by the criticisms of religion is a notion warmly upheld by Fascism and well down the road to the tyranny of unbridled power. The value of separation of church organization from the organized state is precisely that it gives the churches freedom to express the judgments of God on the actions of the state.

Only to the tolerant secularist does religion have a "respective sphere." The proper sphere of religion is the whole realm of God's creative and redeeming activity, and it is part of the essential task of religion to endeavor to bring not only individual men but also all their collective behavior, including their governments, under the judgment and Lordship of Christ. Only thus will government achieve its lofty aims.

How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in their several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him. . . . And this is far more pleasing to me than if he walked just in that track wherein I walk; nay, so far as I am spiritual I cannot so much as desire that he should do so, until he be particularly led thereto by the same spirit that led me.

Isaac Penington, *Works*, Part i, p. 240 (Ed. 1681).

CONTRIBUTORS

Robert O. Blood — Professor at William Penn College, Oskaloosa, Iowa.

Cosette Easterling—2605 West Ohio Street, Indianapolis, Indiana.

J. Edwin Jay—General Denver Hotel, Wilmington, Ohio.

J. A. Morris Kimber — Member of California Yearly Meeting, 2007 Wilshire Boulevard, Los Angeles 5, California.

James Terrell—Member of Wilmington Yearly Meeting, Wilmington, Ohio.

D. Elton Trueblood — Professor of philosophy at Earlham College, Richmond, Indiana.

Dorothy Mumford Williams — 147 Ridge Street, Glens Falls, New York.

Second Letter From Amsterdam

By D. Elton Trueblood

Algie I. Newlin and D. Elton Trueblood have represented the Five Years Meeting of Friends at the World Council of Churches.

LEAVING Amsterdam tonight, to take boat across the North Sea to England, I feel that I have been in Amsterdam a long time. The thirteen days have been so full, so stimulating, and so exciting that each day has seemed like two. This impression has been augmented by the simultaneous Royal Jubilee of which the attenders at the First World Council of Churches cannot be unmindful either day or night. The Dutch people are so happy that they walk the streets until two or three in the morning, singing and shouting. Several thousand of them have walked underneath the window of my hotel room. It was convenient in some ways, to be near the Palace at the center of the city, but this location had its drawbacks as well. We saw Queen Wilhelmina twice, had one reception at the Palace, and enjoyed the attendance of Juliana at the Assembly one afternoon.

In the Assembly itself we have been conscious of the tremendous fact that this is doubtless the largest and most representative Christian gathering since the Fourth Century. The sense that history is being made has been in all minds and in many of the utterances. We have realized that something important is expected and consequently all the documents in sections and committees have been prepared with laborious care. Numerous persons have spent long hours, often far into the night, preparing the drafts which will be given to the world next week. Especially have men labored over the message of the Assembly, corresponding roughly to the Epistle of a Friends Yearly Meeting, and which had its first reading today, September 3. It is addressed to all who are in Christ, and not to the world as a whole. It includes a remarkable reference to war in the confession that all too often we have *feared* war more than we have hated it.

The real work of the Assembly has gone on, not primarily in the plenary sessions, but in the sections and committees. I had the privilege of service on the Alternate Section, dealing with the International Order and especially on War and Peace. In the afternoons I served on the Committee on the Work of Laymen. This was part of the total committee on the "Concerns of the Churches." It was recognized that the Assembly was using a Quaker word and, indeed, it may well be the key word of the entire Assembly. I heard it from many lips many times every day.

The four "Concerns" of the churches to which we addressed ourselves were:

(a) The Life and Work of Women in the Church

(b) The Christian Approach to the Jews

(c) The Training of Laymen in the Church

(d) Christian Reconstruction and Inter-church Aid

It will be noted that at least three of these often appear as vital concerns in our Quaker gatherings.

In regard to war it was not possible to make a single statement, to which all would agree, in the matter of individual participation. Instead, three positions, all of which are held by sincere Christians were stated. They are as follows:

(1) The position of those who reluctantly share in a war, particularly of defense, but hold that no war can rightly be called just.

(2) The position of those who hold that it is the duty of a Christian to fight, when the alternative is worse than war.

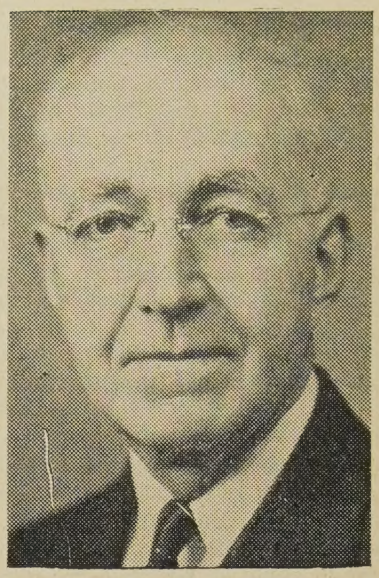
(3) The position of those who hold that it is never right to take up arms.

As is probably well known to you by now, Friends in attendance were charged with the responsibility of conducting one of the daily services of worship in the Assembly. These daily services were held in the Koepelkerk, a beautiful and commodious church in the general vicinity of the Concert Hall. Our responsibility came on Saturday morning, at the end of the first week of the Assembly. This was a fortunate time, because it came when many were tired of hearing lectures and desirous of something more simple and spontaneous. All week, people have come around to express their great gratitude. Six people shared in the spoken word or prayer, and only one of these, Howard Brinton, was a Friend. I introduced the Meeting, but did not speak. We were conscious of the support and thought and prayers of Friends at home.

I leave Amsterdam with a keen sense of the power that resides in the Christian Movement. We are not all alike, but we serve the same Lord and in this is both power and joy.

There are more deaths from alcoholism than from infantile paralysis—more than twice as many. Perhaps there should be a mile-of-dimes to fight alcoholism.

PERCY THOMAS TO PLAINFIELD



Percy M. Thomas

Ten years ago Percy M. Thomas entered the service of the Five Years Meeting as Promotional Secretary, spending much time in the various Yearly Meetings. He later became Manager of the Book Store as well, and worked closely with the Board on Christion Education in the production of Sunday school literature during the difficult period of the war years. After the death of Walter Woodward, he served for a time as Acting Secretary to the Executive Committee of the Five Years Meeting and as Acting Editor of THE AMERICAN FRIEND. For two years he was Associate Editor of THE AMERICAN FRIEND, and also contributed the Sunday school lessons for a period of years. During his ten years with the Central Offices at Richmond, his counsel has been invaluable in the basic levels of literature production and to his vision and faith is due much of the credit of the development of our Sunday school literature.

Percy Thomas brought to this work a background of successful experience as a pastor in Indiana and Iowa Yearly Meetings—the most recent two pastorates being in Fairmount, Indiana, and Des Moines, Iowa. He has exemplified a life of devotion to the work of the church, not only in the field of literature, but also in the work of ministry on the field. He has been much in demand as a visiting minister among Friends, being called back repeatedly to the same Meetings. During the past year he has served as Secretary to the Five Years Meeting Committee on Evangelism.

Percy Thomas has responded to the urgent call of Plainfield, Indiana, Friends Meeting in Western Yearly Meeting and assumed his new duties September first.

WILMINGTON REVIEWS YEAR'S WORK

The 57th session of Wilmington Yearly Meeting opened Eighth Month, sixteenth, at Wilmington College, with the convening of the Yearly Meeting on Ministry and Counsel. Burritt M. Hiatt was recorded a minister, and the proceedings of recording are continuing on Delbert Reynolds, Folger Hunt, and David Stanfield. Concerns coming in from the Quarterly Meetings stressed the need for more leaders who are deeply dedicated; the need for more spiritual growth of the whole Yearly Meeting; and the need for using all opportunities to give places of service to those who would accept them.

The regular Yearly Meeting was held from the 17th to the 22nd. Our former presiding clerk, Burton Hill, having returned to Canada, Jesse Stanfield, professor of Bible at Wilmington College, was named in his stead. He rendered good service with considered decisions and much deliberate waiting.

Because of the needs of the Yearly Meeting, especially of the Committee on Evangelism and Outreach, the Yearly Meeting quota was increased $1,000 for the next year. The Trustees were given the authority to locate the land for a Young Friends' camp on Lake Clinton, which is within a few miles of Wilmington, and young Friends were liberated to solicit funds for the project.

Reports from Friendsville Academy in Tennessee and Wilmington College showed a live interest in religious emphasis at both schools. Several college students presented a forum on religion in higher education. An extended tour of the college campus was made by the whole group, late one afternoon, showing both the improvements and the needs there.

A statement on war and conscription, growing out of the recent Richmond statement, was adopted, and a service of counseling young men facing registration was set up. Also a plan to aid financially the families of C.O.'s in prison was approved. A committee was formed to contact Chillicothe Federal Reformatory, the only Federal prison close to us, and to interview the warden relating to visiting and helping any C.O.'s there.

Cecil Hinshaw or Canby Jones led devotions each morning, as well as speaking several other times. Cecil Hinshaw compared the times to that of a man's finding a weakened dam threatening to flood a valley. Forgetting his crops and business, he spent his whole time warning others and getting them to help repair the dam. Jesus started his ministry with the words—"Repent ye, for the Kingdom of Heaven is at hand." He addressed these words not to the wicked people but to the Pharisees, the most religious people of the day. In times of need, a mediocre Christian is a sinner. A personal discipline and life of service are the results of repenting.

Canby Jones told of worship services that had been especially revealing of God's truth to him. He told of how our loving Father follows everlastingly his children, ever strong in the hope that his never-failing love will save his own. He closed by saying it is the law of life that we become like the things we love, and if God comes first in our lives we grow to be like him.

Charles Scott, in charge of the Demonstration Farm in Monroe County, Tennessee, spoke of the farm as a redeeming agency. On a poor farm in a poor county, he uses lime, fertilizer, and green manure crops, and has a cover crop on each field every winter. Thus he is improving his soil, making the farm have a substantial cash income, and eliminating erosion at the same time. In a county of like farms, he is showing the neighborhood, with its many families on relief, that a person can make a profitable living there and that he can do it without raising tobacco or making corn liquor.

Norman Young and William Hale spoke on underwriting an adequate evangelism with trained men and with money. Samuel Levering spoke on Quaker peace-making and Donald Steele, of the Wilmington College faculty, spoke on some Christian insights on labor problems. Edna Morris, representing the Associated Executive Committee of Friends in Indian Affairs, told of pressure groups in Washington attempting to steal Alaskan Indian reservations. Leslie Shaffer contrasted Europe and America in a heart-searching manner. Mildred White told of the strife in Palestine. Everett and Ruth Kellum spoke of their twenty years in Africa.

DeElla Newlin, a former minister of the Yearly Meeting, and her daughter and son-in-law, Helen and Ersal Kindel, and Grace Blackburn were welcomed. They are all going as missionaries to Africa. Howard and Margaret Yates, ministers at Fall Creek, are going to the Monroe County mission work in Tennessee.

Helen Hawkins Harris, a former member of the Yearly Meeting and now a member of London Yearly Meeting, spoke on London during the war and of post-war conditions in England today. Mary B. Erwin, president of the Ohio W. C. T. U., presented the alcohol problem and told how to meet it on the child, youth, and adult level. Carl and Eva Hermann, German Friends, gave a moving account of the way in which eternal truths became clear after their imprisonment.

The epistle from West China especially moved us, an excerpt from which follows: "It is not pretentious meeting-houses or well-supplied institutions that are vital if we are to meet the urgent challenge of this generation, but rather a way of life and a humble, yet determined spirit, filled with religious fervor. We already have much property and physical equipment and there is danger lest we become like a beggar with a golden rice bowl."

JAMES TERRELL

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Garnered Sheaves by Elizabeth H. Emerson, Publishers Longmans, Green and Company, Inc., Price $2.50.

Readers of *The Good Crop* will welcome *The Garnered Sheaves* which continues the story of the Rees family. The narrative is concerned chiefly with Sibyl, daughter of William and Rebecca Rees.

Childhood days on the farm were pleasant ones, but the prospect of attending Vermilion Friends Academy offered new adventures. Although she entered the school with some trepidation, her academy days proved happier than she anticipated when she learned her power of vocal expression in the county declamatory contest. Time passed rapidly. Early love dreams were forgotten when her Zimri appeared and won her heart. "There is almost always a Zimri," she later tells her daughter.

The sensitive Sibyl learned as a child that when she was born her parents had dedicated her to the Lord in the hope she might become a minister of the gospel as had Sibyl Jones for whom she was named. This impressed her very much, and throughout the years that followed she became more and more aware of the whisperings of that inward Voice. When she had actually spoken in the meeting for worship, she gained more confidence, but to commit herself to public service presented many problems. How she yields to these inner promptings is a stimulating story.

The book is well written and the story simply told. Readers will be grateful to have a novel that presents home life governed by love and understanding. The author is skilful in portraying fleeting pictures of familiar scenes, such as noting the stacks of empty dishes after a threshing dinner "when the last man went out picking his teeth;" and observing the remark of a late arrival at an already crowded family dinner table when he called out, "Move over, somebody."

We are pleased when the author signs her name in the preface as the third daughter of Sister Mary.

LILITH FARLOW

The Faith of Robert Barclay, by J. Philip Wragge, John Bellows, Ltd., Gloucester, 5 shillings, 153 pages.

This little volume, together with the one soon to be available from the hand of D. Elton Trueblood, brings to the hands of Friends a pair of studies upon the tercentennary of the birth of Robert Barclay, Quaker and Scottish theologian. This book can be highly commended, being sponsored and published by the Friends Home Service Council of London Yearly Meeting. More than any other Quaker in the beginnings of Quakerism, Barclay spoke to the doctrinal interests of his day as an interpreter of Quaker ideas. Yet he was not negatively confined by his theology, although that is what we have heard most about him whenever doctrinal discussions have come to the fore. He was a man of faith speaking in that most difficult area of religion where intellectual formulations grapple with the realities of spirit. Observe the Barclay anniversary by buying both books. A notice of the book by Elton Trueblood will appear later.

Seeds Out of Season by Rudolph Gilbert, The Unicorn Press, Santa Barbara, California, $2.50. Most American poetry today depends for its force upon either or both of two things: a freakish and bleak cerebration, in which the brain postures in a sort of acrobatics, calling attention to its own flashy cleverness; or a freakish and bleak spatter of details objectively noticed and abstractly catalogued. It is written by aesthetic Puritans who fear the heart and deny the senses; it hates with a pathological morbidity the vision of the soul and the power of the spirit.

Seeds Out of Season is unique and distinguished in its reversal of these fallacies that make most contemporary poetry anti-poetic. It has feeling; it employs the senses; yet its primary quality is that it enters the life of the soul and spirit. Rudolph Gilbert's poetry burns like a pure white candle before a hushed altar. He is the saint of poetry; the mystic of music. His best poetry deals with the consciousness of the saints who were heroes, the heroes who were saints—Joan of Arc, "burning like a white flag in the red flames," Giordano Bruno, "Singing to the circling sun: *'Ave Sol!',"* Saint Cecilia, overcoming the earth and winning the stars. Such are the pure flames of his best poems. Always there is a sense of Christ, pure "like snowflakes falling in moonlight," yet ever soaring upward like the golden flames that leave the wood of earth and find the sun of heaven.

The technique is cadenced free verse, speaking or singing the vision in short filaments of rhythm. For readers used to the conventional tight patterns of metrical rhymed verse, there is an initial difficulty. There is also an allusiveness of a rare and intimate knowledge of many literatures, of a wide range of mystics and saints, and sometimes an introversion of consciousness ("Hamlet, 1944") where the sickness of the modern is too much for the white flame of poetry. But there are magnificent things here to lift the spirit—"Laokoon," that sonorous elegy for Romain Rolland; the tremendous "And Melville." And there are delicate lovely poems like "Evening."

Reading this poetry one feels again the long lost noble and heroic. Here one finds the pure shining things of earth and air—the crystal water of deep cool springs, the aspiration of flames that seek the sun. Here is a poet more finely sophisticate than T. S. Eliot, yet who remains true to the simple earth, and no laureate of the Hollow Men. Here is a traveled mind that, at the heart of all his travels, sees the Eternal that is the center of every circumference.

E. MERRILL ROOT

I think that the state of our Meetings generally justifies the belief that our greatest outward need is a ministry—fearless and direct—able to deal with life in its various aspects, and presenting in fresh and modern terms, and with prophetic power, the message of Jesus to the men of today. If our Meetings were what they ought to be, we should rear among our young men and women a band of preachers not afraid of open-air testimony, but fired once more with apostolic zeal.

JOHN WILHELM ROWNTREE

SLOW SUMMER

Slow summer, stepping soft in dusty paths,
Is passing by me, in each way she walks.
One more brief moment, and the goldenrod
Will glow upon its bristling autumn stalks.

Slow summer, yet so swift! I have not once
Walked in your twilight with the fireflies,
Nor watched the sunset; brave, and bold and low,
Nor shared the mystery of your midnight skies.

Slow summer, for at last I am alone,
And priviledged to be myself once more;
Slow summer, pass me by and come again:
My years have lengthened past the first bright score,

And I can wait for you, now I, alone.
Soft summer, my first love, you shall not part
From me. My mortal loves may pass, but you
Shall never step from out my love-bound heart.

COSETTE EASTERLING

EARLY THIS MORNING

Early this morning have I walked,
Before the sun had risen up;
The sky was dark, and stars were faint;
The moon was like a silver cup.

The sky and earth were still at rest;
And in the east grey light shone through.
The wind and I bowed down the grass;
Surely the Lord was walking, too!

COSETTE EASTERLING

HOME-COMING

A cluster of pines pointed high,
Shivering the light from a sunset sky.

Dark pines, holding for me,
Laughter of winds, croon of the sea.

My life is a pine of sun-given green
Searching the night for the unseen.

Home I am come to be never apart
From dark pines, a-root in my heart.

DOROTHY MUMFORD WILLIAMS

IT STARTED WITH A MISSION

Know your Five Years Meeting

Certain departments of the Five Years Meeting were in existence before the parent body was established in 1902. In the previous issue of THE AMERICAN FRIEND the peace work, earliest of them all, was outlined.

Two years after the formation of the Peace Association of Friends—later the Peace Board of the Five Years Meeting—the first united missionary effort was organized. This was the Associated Executive Committee on Indian Affairs, formed in 1869, when President Grant placed the Indian tribes of Kansas and the Indian Territory under the care of Friends. That Committee with exactly the same name is in existence and is active today.

Friends, from their very beginning, were missionary in spirit. When Fox "saw a great people to be gathered" he wrote a missionary text over the three centuries of Quaker history.

Although the committee for Indian work never became an organized part of the Five Years Meeting, it has always been close to our organized work in spirit and action. It includes Friends of Philadelphia Yearly Meeting as well.

Even before the organization of the American Friends Board of Foreign Missions (later the word "foreign" was dropped) some of the Yearly Meetings had formed separate missionary societies. Several of these cooperated, in 1894, in forming the board of missions which, in turn, was incorporated in 1901.

It is the present story of that work which now occupies a major place in the interest and support of Friends of the Five Years Meeting. What were at one time mission stations in Africa, Cuba, and Jamaica have now become Yearly Meetings, forming part of the fourteen Yearly Meetings in the Five Years Meeting. Other work includes the Boys and Girls Schools in Ram Allah, Palestine; the Tennessee mountain church and rural work; the educational and church service of Friends in Mexico; and the Oklahoma Indian work in farm, church and school work.

The scope of this work is so great that it is utterly impossible even to list it here, but when we see a broad reach of work in six areas of the world we can recognize the importance which this arm of outreach has for Friends of the Five Years Meeting. Church, school, medical, and industrial training are all comprehended in that wide area of world service.

Persons or groups should pursue this missionary development and service by writing The American Friends Board of Missions at Richmond, Indiana, for materials. It is a great drama of church building—a part of the Christian church universal. Christianity itself *is* a mission, therefore, the Christian church is missionary by nature if it is true to itself and to God. This is a part of United Services of the Five Years Meeting and receives a major portion of United Services funds.

..Correspondence..

FROM OUR READERS

Testimony of the Spirit

Editor, THE AMERICAN FRIEND:

I was much interested in your presentation in a recent issue of THE AMERICAN FRIEND of two points of view CO's have toward the recent registration for draft. It is fine to have different approaches to registration presented in advance so that readers of THE AMERICAN FRIEND can know what hard decisions men of draft age are having to make these days.

I was troubled, however, by your editorial note following the two articles, which had the effect, if not the intent, it seems to me, to discredit the testimony of a non-registrant. The importance of this (or any other) position, I'm sure you will agree, is the spirit motivating the individual to take that stand, irrespective of the way governmental authorities will react to it. Surely we believe that all testimonies of the spirit are to be cherished by members of the Society of Friends, for they are the source of our group's growth and vitality.

BARBARA ALLEE ANGELL

1154 East 56th Street
Chicago 37, Illinois

Our intention was to report and not to interpret, but we say without hesitation that we should regret any such procedure by draft boards.—Editor.

* * * *

Imprisonment a Creative Experience

Editor, THE AMERICAN FRIEND:

Concerning articles that appeared recently in THE AMERICAN FRIEND, dealing with the Christian's peace testimony, there are several things to be said from past experience. Whereas oftentimes the men who accepted alternative service were overcome or nearly overcome with a sense of the defeat and frustration of their peace witness, such a feeling was absent or nearly absent from those who were imprisoned.

Also a prison experience will, as little else can, challenge to their very roots one's unthought-out conceptions of God, man, and society. If one has spiritual insight which he desires to share, prison affords abundant need and hunger on which he may share such as he has. Nor will he be forced to deal indirectly with those who place themselves in opposition to his witness. They are omnipresent and one's intercourse with them is immediate, open, and obvious. Far from being a sideline, as it is often imagined, many have found prisons to be the very crucible of human conflict and development. Speaking for myself I can truthfully say that a short year's imprisonment was one of the most far-reaching and creative events in my life.

As for alternative service, we must show ourselves to be quite naive to suppose that any government intends allowing CO's to do work of national importance. The desire and intention of this or any government is to make the non-conformist always appear useless and contemptible, especially to the nonconformist himself. In view of the action contemplated to render nonregistration ineffective it should be observed that every advice as to one's existence is, in effect, registration. So the simplest, the least pretentious, and perhaps the most effective way, if one so desires, to avoid and frustrate this or other evils, is by denying its relevance through a wise ignorance of it.

FRED W. SMITH

R. R. 2, Lewisburg, Ohio

YOU CAN HELP!

The Rural Life Association suggests that Americans share with German people any used magazines, books, new pads and notebooks, pencils (even usable stubs), crayons and erasers. Postage is very low on books, especially when sent through A.P.O. The book project has been approved by Dr. Grace, Head of Education and Religious Affairs at OMGUS. Someone in every church surely has an American Army contact which could be used. Friends will have other contacts, either with Service Committee workers or with individual families to whom they have been sending other things—food packages, etc.,

UNITED NATIONS WEEK

Chairmanship of the 1948 United Nations Week observance, October 17 through 24, has been accepted by Clarence Francis, Chairman of the Board of the General Foods Corporation. Nation-wide educational activities in behalf of UN will be conducted under joint sponsorship of the American Association for the United Nations, the National Broadcasting Company, and the National Education Association with the cooperation of 80 other national organizations.

It is not victory in debate, but wisdom in counsel that makes progress.

QUAKERDOM · AT · LARGE

The Talisman, year book of Friends University, was dedicated to Asa Dillon and his wife for the years of custodial care which they have given the college.

* * * *

Of the 13,000,000 meals distributed overseas by the "Meals for Millions Foundation," 2,900,000 were distributed by the American Friends Service Committee.

* * * *

Eric and Esther Curtis of Bootham Friends School in York, England, will be in America for the school year 1948-49. Eric Curtis will be a visiting teacher in Earlham College.

* * * *

Nebraska Yearly Meeting has reinstituted a news-letter service to members of the Yearly Meeting. This will be sent out four times each year. Herbert Watson and Katherine Honold are the editors.

* * * *

Fred L. Ryan who has held pastorates in Canada, Iowa, Kansas, North Carolina, New York, and Ohio has recently moved to Spokane, Washington. His street address is 5302 North Lacey Street.

* * * *

Raymond Binford, president emeritus of Guilford College, will serve as assistant to the president of William Penn College and will also teach biology in the new college year. Helen Binford will serve as women's counsellor and assistant Spanish instructor.

* * * *

Lewis Benson will speak on the subject, "We Testify of Him," in the general meeting of Friends of the Chicago area, at Evanston meetinghouse, October 23. Interested Friends should write Weldon Reynolds, 1922 Orrington Avenue, Evanston, Illinois.

* * * *

H. Millard Jones, Secretary to the Five Years Meeting Board on Public Morals, attended North Carolina Yearly Meeting and conferred with the Yearly Meeting Committee on a program of action. As a result, the moving picture films, *It's the Brain that Counts* and *That Boy Joe,* will be shown in several Meetings.

* * * *

Now and then an older Young Friend is prepared for such service as is offered by the Girl Scouts of America in their summer camp programs. Those interested in such leadership opportunities should write, Girl Scouts of America, 155 East 44th Street, New York.

Nearly five hundred students are expected to register for classes this fall at the Wilmington College Dayton Extension Center. The classes will be scheduled at Wright-Patterson Field. Fourteen different courses will be offered at the school this term. These will be open to both civilian and military personnel at the base.

* * * *

On World Communion Sunday, October 3, Friends will, in many communities, unite with other Christian churches in ecumenical gatherings where the spirit of the World Council of Churches may be reflected. Persons who attended the meeting at Amsterdam will, in many areas, be available for interpretation of that world assembly.

* * * *

Professor Milton Mayer, who is associated with Chancellor Robert Hutchins of the University of Chicago in the Great Books Foundation, has been added to the William Penn College faculty. He will lead a two-weeks philosophy seminar each semester, centered around a selected list of great classics. At the same time he will continue his work with the University of Chicago.

* * * *

Friends can be led into sympathy with one another in the losses that occur through natural disasters. The Quaker farmer on the hills of Maine or the cotton fields of North Carolina will regret hearing that a terrific hail storm, beating a good crop of wheat into the ground, took place in Hiawatha Quarter of Nebraska Yearly Meeting. It was the fifth year of crop loss due to hail.

* * * *

Clay Treadway, visiting teacher with the Department of Pupil Adjustment in the school system of Des Moines, Iowa, called with his family, at the Friends Central Offices recently. This department of work has given Des Moines wide recognition in educational circles. Ernest Zelliot, department supervisor of Business Education, is another Friend in the same school system. The Treadways had been at Silver Bay for New York Yearly Meeting, Seal Harbor, Maine, and in Washington, D. C.

* * * *

Clarence R. Perisho of Lincoln, Nebraska, and Edgar C. White of Greenfield, Indiana, have just completed a visitation among Friends Meetings, nonresident Friends, and members of the Wider Quaker Fellowship in Nebraska. They traveled 2,627 miles in eight days and made from two to six visits a day. The Fellowship Council furnished these Friends with names and addresses. Many people expressed the hope that more such visitation could be done.

NEWS OF OUR MEETINGS

Our recent Sunday school lesson, entitled "Dorcas, a Woman of Good Works," brought attention to the good works of Anderson, Indiana, "Quaker Women." This social service group has met twice a month since the work was started in 1941. In these seven years they have made seventy-seven shipments to the American Friends Service Committee of 6,326 old and 651 new articles, consisting of men's, women's, children's and infant's clothing, bedding and miscellaneous articles. Old articles are sent to the cleaner when necessary and then the women repair them, and make new things as well.

During the year ending August 30, sixteen shipments were made containing 1,857 old and 65 new articles, having a value of $970. Accurate accounts have not been kept in previous years. Albert Bohnert is pastor of the Meeting.

* * * *

The annual Harvest Festival for Friendsville Academy will be held November 12. Last year interested friends contributed sufficient funds to meet partially the needs of the dormitories. This included redecoration of most of the rooms in the boys dormitory and the Hackney House, sixty chairs for the dining hall, and a few pieces of other furniture.

This year the major project is the purchase of an electric range for the kitchen at William Forster Home (where all meals are prepared for the boarding students and faculty). Minor projects are: new blackboards and maps for the class rooms, and some additional equipment for the Home Economics department, such as a new sewing machine and machine repair, electric iron, silverware and some small cooking utensils.

Address all communications to Irene G. Ellis, President, Friendsville, Tennessee.

* * * *

John R. Wright ends a busy year at Lindsay, California, Meeting and is taking up the work at Boise, Idaho, the first of September. Among special observances through the year were the

week of prayer with the other Lindsay churches; the Good Friday Service in the Friends church; and sunrise service in the civic center on Easter when John Wright preached. In February, the Berkeley Quarterly Meeting met at Lindsay, with Glen Rinard bringing the message. In November, John and Dorothy Sinton of North Ireland held a ten-days series of meetings. Other speakers include Ernest Lamb, Wellington Whittlesey of Indianapolis, Faith Whittlesey Grose from Oskaloosa, and Nathan Mills Whittlesey, Jr., from Pacific College. A farewell reception was tendered John Wright on August 25. Charlotte Warren, former missionary to Egypt and worker in San Francisco mission, is taking the pastorate at Lindsay for the coming year.

* * * *

William Bacon Evans of Moorestown, New Jersey, and member of Philadelphia Yearly Meeting, spent several months this year in visitation in Iowa Yearly Meeting. He came to Iowa with a concern and with a sense of divine call. His concern was for a better understanding and appreciation of one another, among Friends, and a restatement and reaffirmation of basic Christian doctrine and Friends' testimonies. He came in a loving spirit and in self-abnegation which won him a Friendly reception wherever he went. His visitation covered both Iowa Yearly Meetings and was carried out entirely at his own expense. His adherence to the traditional Friends' testimonies in speech and in dress was a delightful reminder in our pastoral Meetings of a heritage of the past which has slipped away from most of us.

It may be recalled that William Bacon Evans' concern to visit Iowa first found expression a year ago. This was cut short by a motor mishap in which Taylor Guthrie and Hans Buchinger were also injured. When strength was restored he returned this year. He visited Meetings, homes of pastors and other Friends, and was presented at several Quarterly Meeting sessions. He also attended the sessions of Nebraska Yearly Meeting.

* * * *

Indiana Yearly Meeting held its third Christian Education Conference, August 15-18, at Quaker Haven. The objective was to increase the efficiency of church-school teachers by watching demonstration classes, two of which were held each morning, led by weekday teachers from Dayton. Charles Thomas conducted a class for teachers and workers on "Trends in Christian Education." Vesper service for children was under the direction of Lucile Thomas, and adult vesper service was guided by John Compton.

Nellie Markle led the discussion each day on the topic, "How to Help our Children to be Peace-minded." Furnas Trueblood talked to adults in the evening session on some phase of Christian home life, while Millard Markle entertained the children with films which he had taken. A worship service was conducted each morning. The children were supervised during free time in recreation.

To sum up the conference, the importance of winning boys and girls to Christ was felt more keenly. It was also felt that Bible school should not be separated from worship or evangelism. The church has a mission for teaching in which these essential requirements must be combined to make Christian teaching effective.

HORIZON

A campaign for a United Christian University for Japan will run from "Easter to Pentecost"—April 8 to June 5, 1949. This will be an appeal to all Christian churches.

* * * *

The booming resort town of Rockford, fifteen miles north of Grand Rapids, Michigan, has thought of everything for its summer visitors—including a drive-in church. A "congregation" of two hundred or more resorters in the vicinity go to church without even getting out of their cars when they attend the Sunday evening services conducted by the First Baptist church of Rockford on the high school grounds.

* * * *

Church bells and chimes will be rung in churches around the world on Sunday, September 19, 1948, as a call to prayer for world leaders who gather in Paris for the General Assembly of the United Nations. This Angelus for the Paris Assembly is sponsored by a group of laymen who suggest that silent and audible prayer be offered at the close of morning church services while ringing bells proclaim this call to prayer to men of all races and nations. The time will generally be from 11:55 to 12 o'clock in each time zone.

MARRIAGES

STANGELAND-STANLEY—Helen Stanley, daughter of Adrian and Sarah Marie Stanley, formerly of Des Moines, Iowa, and now of Terre Haute, Indiana, to Clarence Stangeland, son of Ingene Stangeland of Gilman, Iowa, on August 15, at Oskaloosa, Iowa, with Charles Beals officiating.

DEATHS

GAUSE—Mary R. Gause at Orleans, Indiana, August 16, aged eighty-three years. She was the daughter of Samuel and Dinah Owen, a birthright and faithful member of Friends. She was united in marriage with Isaac H. Gause who preceded her in death. Surviving are two daughters, Ruth Ellis, Orleans, and Edna Dee Carson, Cicero, Indiana; two grandsons, Jack Ellis, Orleans, and Harold Carson, Philadelphia; and a

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great grandson. Services were held after the manner of Friends, with Albert Copeland in charge.

TOWNSEND — Laura P. Townsend, a birthright member of Friends and minister, at Martinez, California, on August 14. She was a native of Springdale, Iowa, the daughter of Peter and Rachel Thomas. She was united in marriage with Dr. James Walter Townsend, who preceded her in death. She held pastorates at Ida Grove, Hubbard, Indianola, and West Branch in Iowa Yearly Meeting; Merryville, Tennessee; Star, Idaho; and San Jose, California. For the past twenty-five years she has been a member of Friends Memorial Church at Berkeley. She also served as Clerk of Iowa Yearly Meeting and of California Yearly Meeting. Surviving are the daughter, Linda Lenore Townsend, a teacher with whom she made her home; a sister, Elizabeth Gritman of Walker, Iowa; and a number of nieces and nephews. Services were held at Martinez and burial was made in Berkeley. Howard W. Cope of Friends Memorial Church in Berkeley was in charge of services.

MORTON — Amy Leucetta Morton at the home of her daughter, Edna Myers, Indianapolis, Indiana, August 9, aged eighty-two years. In 1882, she was united in marriage with Henry Morton, who preceded her in death. Both were charter members of West Indianapolis Monthly Meeting of Friends.

HOUSING WANTED NEAR PHILADELPHIA

Young Earlham College professor and wife, on leave of absence to study at the University of Pennsylvania, need living accommodations in Philadelphia or suburbs, beginning late September or October. They would be very grateful if some kind reader of THE AMERICAN FRIEND would inform them of the availability of an apartment, small house, or rooms—preferably furnished. Do you know of any such accommodations? Address Paul G. Hastings, Earlham College, Richmond, Indiana.

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ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois. Phone Univ. 4760.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. tian Endeavor, 6:30 p.m. Elmer H. Brown, minister

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00. Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. LOUIS MISSOURI
Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a.m., Nursery accommodations. Phone Vermont 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

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ATTENTION PLEASE!

Herbert Nickson Baker, whose address is, for the time unknown, is asked to get in touch with his sister at once. Anyone knowing his address please notify him and Mrs. Eva B. Smith, Route 3, Tonganoxie, Kansas.

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Opportunity for pastor in rural Friends Meeting at South Durham, Maine. Meeting is a community church. Parsonage provided. Write to Lelia S. Marstaller, The Maine Idyll, Freeport, Maine.

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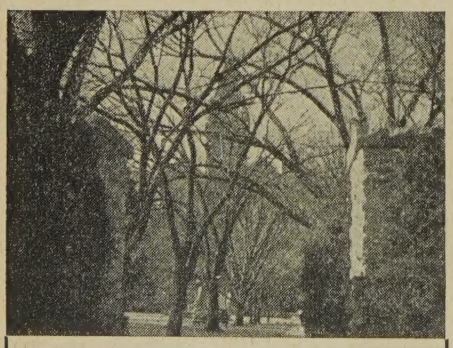

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b. "That meetings for worship be held at the institution on First and Fifth days of the week."
c. "That boarding and lodging shall be plain and frugal . . . . "
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